# FREINDS

AND

# PEOPLE

In the whole

# Christendome,

(So called)

That they may see what was the Government of the *Church of the Jewes*, The Government of the *Church of Christ* in the Primitive Times, distinct from the *Jewes*.

And also, the Government of the *False Church*, distinct from the *Church* in the Primitive Times: And also the *Order* of each, Together with their *Maintenance*. That is to say:

The *Congregation of the Jewes*, the *Church of Christ* in the Primitive Times; and of the *False Church* in the Apostacy, got up since the Apostles dayes: With the *Order* of the *True Church*, which is coming up out of the Wildernesse, and recovering out of the Apostacy, to the Apostles dayes.

Printed for *Robert Wilson* in *Martins Le Grand*.

# FRIENDS

# PEOPLE

In the whole

# Christendome,

(So called)

That they may see what was the Government of the Church of the Jewes, The Government of the Church of Christ in the Primitive Times; distinct from the Jewes.

And also, the Government of the Fall Church, distinct from the Church in the Primitive Times: And also the Order of each, together with their Maintenance. That is to say, The Congregation of the Jewes, the Church, Sol. is in the Primitive Times; and of the Fall Church in the Apostacy, got up since the Apostacy [illegible] the Prelates of the Fall Church, which [illegible] out of the Wilderness, and recovering out of the Apostacy, to the Apostles [illegible]

Printed for [illegible]

# TO ALL FREINDS & PEOPLE

In the whole

# CHRISTENDOME,

(So called,)

## That they may see what was the Government of the Church of the Jews, the Government of the Church of Christ in the Primitive Times distinct from the *Jewes*, &c.

HEre are *Three things* to be considered of, The *Congregation of the Jewes*, what the *Maintenance* of their Priests was, who had the *Tithes*; and though they were as the Sand on the Sea shore, and as the Stars of Heaven, which could not be numbred, yet there was not a *Beggar* amongst them, *Deut.* 12. 14. And this was set up in the Law of God.

And how that the Church of Christ ended *the Law* and *First Covenant*, and *Tithes* in the Primitive Times; and what was their *Maintenance* of the Ministers of the Gospell, and how they ordered *Outward things* among them; and *Tithes denyed*, Heb. 7. that there was no *lack*, nor a *Beggar* among them.

And how things have been *amongst them* for their *Maintenance* since the dayes of the Apostles, in the night of Apostacy, since the *Witnesses* have been *Killed*, and the *True Church* gone into the *Wilderness*, and the *Man-child* caught up to God.

Read these *Three Times*, in the *Apostacy*, And the *Primitive Times* before the *Apostacy*; the Government of the Church of Christ then, And *the Government* of things since, out of the

Life of the Apostles, worse than the Heathen: And the *Government* of the *Congregation* of the *Jewes*, which in the Law of God differed them from all the *Heathen* upon the Earth; And the *Government* of the Church of Christ, which differed from the *Apostates*, and from the *Jewes*, and from all the *Heathen* upon the Earth.

And see the *Fruits* of people *in the Apostacy*, since the *Apostles* and *Primitive Times*, shew that *their Lognes* have not been *Girded*, nor their *Lamps* Burning, nor their *Lights* Shining; but have been as the *Heathen*, not seeking the Kingdome of *Heaven*, but what they shall *Eat*, and *Drink*, and *put On*, and so have been in the *doubtfull minde*, with their *bags* which *wax old*; and where their *Hearts are*, there hath been *their Treasure*, who have not given the *Heavenly Almes* to the Poor: For how should they, who have not sought the Kingdom of God, and the Righteousnesse of it? *Luke* 12.

For had they given *the Heavenly Almes*, then had they been clean, and not the Fools; for they who give *the Heavenly Almes* to the Poor, are the *clean*: But they must part with that which they have gathered up in the *Apostacy*, since the Apostles dayes, before they give the Heavenly Almes, *Luke* 11. 41.

Now all the Scriptures the Apostates bring for taking of Tithes, are them which were commanded by the Law to the *Jewes*; which Law *Christ* came to *End*; and all *Tithers*, and the *Priest-hood* which took them, *Heb.* 7. 8.

And Christ and the Apostles never set up Tithes among the Saints, nor the True Church in the *Primitive Times*, which were Redeemed from the Earth, though there was no lack among them: *He that gathered much, had nothing over; and he that gathered little, there was nothing lacking*, nor any want amongst them; That is to say, the *True Church*, which *Christ* is the Head of, which is the *Top-Stone*; and so over the *Jewes*, *Priests*, and *Ceremonies*, and all *Ordinances* that command *Tithes*; and puts an end *to them* in the Law, *Mal.* 3. *Col.* 2.

And Christ saying to the Pharisees, they ought to pay Tithes, *Mint*, *Annisse*, and *Cummin*; and *these things you ought to have done*: And said, *Wo to you blind*, who did not see him the Substance. And these *Pharisees* were the *Jewes*, to whom these things were spoken, and not to the *Apostles* and Church in the Primitive Time, he gave

forth

forth no such command to them: And the *Jewes* were blind, who did not see Christ, that came to end their *Tithes*, and *Types*, and *Figures* and *Shadows* that had them, and redeemed them out of the Earth, the *Ninths*, which paid the *Tenths* in the time of the Law: And you never read in all the Scriptures, that the Apostle brought this Scripture to them as an Example *that they should pay Tithes*, which he spoke to the *Pharisees*, before he was *offered up*, which they might pay before he was *offered up*, *but when he was offered up*, he *ceased it*, and *ended it*, and *blotted out* all *Ordinances* that commanded it, and *triumphed* over them, and put that *power* down, and Authority that held them up, he who had *all power* in *Heaven* and *Earth*.

And Christ speaking to the *Jewes* what they *should do*, and what they should *not do*; as in the same *Chapter* he spake of Tithing *Mint*, *Anniz* and *Cummin*, he spake of *Washing Hands* before *Dinner*, and *Cups* and *Platters*, their *own Traditions*: But touching Tithing *Mint*, *Anniz* and *Cummin*, they ought to have done that *before* he was offered up; but *when he was offered up*, he ended them, *Luke* 11.

And as for *Abraham paying Tithes*, the *Tenths* of the Spoil to *Melchizedeck* which he took in the War: this is as if all the *Captaines* and *Souldiers* should do it before the Law: But you do not read it saving *once*; neither do you read that they were commanded it; and you do not read that he gave the Tenth of his Estate to *every Ruler* or *Priest* where he sojourned, and lived in many Nations. And after that time, to *Melchizedeck*, in the time of the War; or that the Apostle brought this as an Instance, that the Church in the Primitive Times should pay Tithes, you do not read.

For the Apostle when he had spoken of these things, he said Christ was the sum of these things, and *Levi* receiving Tithes, and paying Tithes, that had the Office of the Priesthood; the Leviticall Priesthood the Apostle said *Was changed*, *and the Law is changed by which he was made*, and *the Commandement disannulled by which he was given Tithes*, and Tithes were to be be given by the *Jews*, and not the *Christians* Heb. 7.

And *Melchisedec* that liveth, and received Tithes of the spoile of the War, the Apostle tells us the sum of these things *is Christ Jesus*, who destroyeth the *Devill*, the *Author* of War, and *Reconcileth in one, things in Heaven, and things in Earth*, and is the peace

*on earth, and good will towards men*, and is the *Covenant of Life* and *Peace* to whom all must be offered up, by whom all things were made and created, before *Abraham* was, who is the sum of *Melchisedeck*, &c. *Heb.* 8.

The Apostle did not tell the Church in the primitive times, that they should go to War, and give *Melchisedec* the tenth of the spoile as *Abraham did*; but when he had spoken of him, he told them this was the sum, *Christ Jesus* the *Everlasting Priest*, who was at the right hand of God.

And all these Scriptures the Apostates have brought from the True Church in the Primitive Times, which was spoken to the Jews, and not by Christ, and the Apostles, to the Church in the primitive times, as followeth.

It is said (*Levit.* 27. 30.) *All the Tithe of the Land are the Lords*, The *Tenths* were wholly to the Lord: this was spoken to the *Jews*, and if any of the *Jews* would redeem their Tithes, they must adde thereto the *fift part*: and this was still in the way of *Tithing* among the *Jews*, and spoken to them, and not to the Church of Christ in the *primitive times*.

The Second Scripture which the Apostates bring, and not the Apostles to the Church in the primitive times; when the Levites took the Tithes of the Children of *Israel*, they were to offer up the *Tenth part* of the Tithes *for a Heave-Offering*, and this was the work among the Jews, which Offering and Tithes Christ ends, which *Offering and Tithes* was denied in the Church in the *Primitive Times*, and not practiced, though the Apostate Christians from the Apostles do take Tithes, and say they are of the Tribe of *Levi*; do they offer up a Tenth part of Tithes for *a Heave-Offering*, according to the Law of God?

And doth not the Apostle say, *Levi* received Tithes, paid Tithes, and that the Priesthood *was changed*, and the Law by which he was made, and that Commandement was *disannulled* that gave Tithes, and preached *up one offering once for all*, *Heb.* 7.

And thus the Levites were to offer up their heave-offerings to the Lord, of their Tithes, and they were not to give that heave-offering to *Aaron* the Priest: And is there not a *Priesthood* come, not after the Order of *Aaron*, (that is to say) *Christ* that ends him, and Tribe of which Tribe Christ came not, but of *Judah*.

So they who are of the *Royall Priesthood* (that is to say) *Christ Jesus*,

*sus*, are of that which ends *Levi*, and *Aaron* with their *Offerings*, *Num.* 18. 21. to the 28. So Tithe was for the use of *Offerings*, called, *the heave-Offering*; which tithe you have gotten up in the apostacy, which was among *the Jews*, but denied among the Church in the Primitive Times, and by the Apostles which were persecuted among the Jews for denying their Offering.

And the Jews were to pay Tithe of their *Cows*, *Herds* and *Flocks*, *Corn* and *Wine*, *Free-Offerings*, and *Heave-Offerings*, but they might not eat it within their Gates; now this was not *practiced*, in the Church, and by the Apostles *in the Primitive Times*.

Now you that take Tithes, that are Apostatized from the Apostles, do not you eat them *within your Gates*? The Jews were to eat them in *a Place* which the Lord *should chuse*, and his *Sons*, and *Daughters*, and his *Man-Servant*, and *Maid-Servant*, and *Levi* the *Priest*, these might eat altogether in the place which the Lord had prepared, and the place where the Lord should chuse, thither should they bring their *Burnt-Offerings*, and their *Sacrifices*, and *Heave-Offerings*, and there in the place they were to rejoyce together, and there they were to eat it, but not in his Gates: (Mark) do not you eat it within your Gates, which pretend the Jews Scriptures for tithes that have Apostatized from the true Church, and take the Name of Christians? *Deut.* 12.

*Thou shalt eat before the Lord in the Place he shall chuse, the Tithes of thy Corn, and Wine, and Oyle; And if the way be too long to the place, that thou art not able to carry it, then thou shalt turn it into money, and carry it with thee, to the Place which the Lord hath Commanded, and there thou shalt bestow it for Wine, or for Oxen, or for Sheep, and Thou, and* Levi *shall eat it before the Lord, and rejoyce with thy House, and* Levi *with thee, that hath no Inheritance*, that takes the Tithes, and payes the Tithes of his Tithes, which is his Inheritance.

*And at the end of three years, thou shalt bring all the Tithes of thy Increase, and shall lay it up within thy Gates; and* Levi (which must not be forsaken, which had no inheritance,) *and the Stranger, and the Fatherless, and the Widdow which are within thy Gates shall come, and eat, and be satisfied, that the Lord may blesse thee.*

Now do you that be Apostatized from the Church of Christ, and the Apostles in the Primitive Times, let the *Widdow*, and *Stranger*, and *Fatherless* be filled and satisfied within your Gates? Have not many of you, who are called *Priests*, which say you are

of

of Levis Tribe, [illegible] Inheritance in the Land, which Levi had none, therefore might not be forsaken?

Or, did the *Apostle*, or *True Church* follow these Practices in the Primitive Times? And should not you go among the *Fatherless*, *Widdowes*, and *Strangers*, to eat with them the Tithes? Or did the *Apostles*, or you carrie your Tithes to one Place without your Gates, and there eat it? Or did the Apostles, or True Church in the primitive times, carrie *Corn*, *Wine*, *Oyle*, *Herds*, *Firstlings*, *Flocks*, and if the place was too far, to turn it into mony? Is not this Scripture, and the Command of God? Have you kept it that receive Tithes? Or did the Apostle do so? Or did they not deny this way of the Jews?

But are not all your *Poor*, *Fatherless*, and *Widdows*, wanting about your Streets, Worse than the *Jewes*, and the *Church* in the *Primitive Times*? who call your selves *Christians*, and say you are not under the Law, and yet go to the *Law* and *Commandment* which gave Tithe to the Jews, 2 *Chron.* 31. 5. The Commandment went forth for the Children of *Israel*, to bring in their Tithes, to give the Portion to the Priests and Levites that they might be encouraged by the Law.

*And the Children of* Israel *brought in their Tithe of Corn, Wine, Oyle, Honey, and of all things abundantly, and they brought in their Tithe of Oxen, Sheep, and Holy things, and they laid them on heaps in great Store; and they prepared Chambers, and Store-Houses, and there they brought in their Tithes, and Offerings, and set Over-seers over them to distribute*: Is your Practice like this, that take Tithes and plead Scripture for them? Where is your *Heaps* and *Gatherings together* in one place, and your *Over-Seers*? Are you better than the Law of God, and his Commandment? Did the Apostle follow these practices, or bear witness against them, their End being come? And said *the Priesthood was changed*, and *the Law was changed*, and the Commandement *disannulled*, that went forth to call them in, *Heb.* 7.

Here you may see, you that plead for Tithes, may as well plead for the *Offerings*, and *Leviticall Priesthood*, who took the Tithes according to the Law of God, and his Commands; according to the Scripture Rule must offer up your Heave-Offering; And you do not read in any of the Epistles, that the Apostle in the *Primitive times*, or *Christ* gave them any such Command, that they

should

should gather their Tithes into one place, and there eat them, and distribute them; but against all these things they bore their Testimonie, and witnessed *Christ Jesus*.

And *Neh.* 10. 35, 36, 37, 38. It was written in the Law of God, that they should bring in *all their first-fruits, and Offerings of their Dow, and the fruits of all manner of Trees, and Corn, and Oyl to the Chamber of the House of God*, and the Tithes of their Ground, *that the Levites might have the Tithes of all their Cities, and Villages; and the Preists and Sons of* Aaron, *shall be with the Levites when the Levites take Tithes.*

*And the Levites shall bring up the Tithes of their Tithes to the House of God into the Chamber of the Treasure House*; Now do you do so that take Tithes? Or, did the Church in the primitive times, or the Apostle speak that the *Christians* should do so, as the *Jews* did? Was not this the Command of the Law of God to do this? And are not those that *pay Tithes*, and *give Tithes* under the Law of God, and the *Commandement*, and to not believers, as they were in the *Primitive Times*? It was said, the Law was *changed*, and the Commandement *disannulled*, Heb. 7.

You may See, Hear and Read your own *Practices*, you have no *Treasure-House*, where Tithes are brought, and laid up in great *Heaps*: He doth not say that everie Priest should carrie them into his own Barn, *But into the House of God*. And when *Levi* wanted his portion, they contended with the Rulers, that the House of God was *forsaken*, and then brought *Judah* all their Tithes into the *Treasury*, and set Officers over them, and distributed them to *the brethren* at which there was *great Joy*: at which *Practice* you may be ashamed, that take Tithe, and plead the *Jews Scriptures*, which were not spoken to the *Christians* in the primitive times, and was not their *Practice*; And because they denied them, therefore were they hated of the *Jews*, *Neh.* 13. 11, 12.

*Amos* 4. 4. Where the Command of the Lord was for them to bring in all their Sacrifices, and their Tithes after three years, and *Mal.* 3. They were to bring in all their Tithes and Offerings into the Store-House, and they that kept them back robb'd God: and therefore the Lord bid them *Prove him, and bring in their Tithes, and prove him if he would not open the windows of Heaven, and give them an increase and blessing, that they should not have room to receive it.* And when they did not bring in their tithes, there was not meat in the Store-House, for the *Poor* and *Fatherlesse*, and *Levi*: For



they

they had Robbed God of the Tithes of the Land, which was the Lords, and so they broke *His Ordinance*, and oppreſt the *Widdow* and *Fatherleſſe*, and *Stranger* from their Wages and Right.

So, are not all you Breakers of the Law of God, and his Ordinance, that have not brought your tithes into *one place*, and ſet *Over-Seers over them*, to diſtribute them to the *Widdows*, *Fatherleſs* and *Strangers*? And have not you Robbed God, and kept the Right from the *Fatherleſs*, *Widdows* and *Strangers*, and robbed God of Offerings, that have not offered to God the *Heave-Offering*, that have taken tithes, as is ſaid in the Scriptures before-mentioned? and is not both your Practice here, & the Jews, contrary to the Church in the primitive times? And do not they that do ſo deny Chriſt come in the fleſh? And have not you thruſt all your Scriptures ſpoken to the Jews among the *Chriſtians*, which are got up ſince the Apoſtles daies, ſince the *True Church* went into the *Wilderneſſe* by the falſe Churches Authoritie, ſince the *Witneſſes* were ſlain, and the *Man-Child* caught up to God? Shall not the Woman come out of the Wilderneſs again, think you, and the Witneſſes riſe, and the Man-Child be brought forth again, to Rule all Nations with a Rod of Iron, and the Bride, the Lambs Wife be known again, and that which was among the Apoſtles be ſeen again?

And muſt not the Ages come, in which the exceeding Riches and Loving Kindneſs muſt be ſeen, which was wrought in them? And muſt not Chriſt make War in Righteouſneſs with the *Whore* and *Falſe Prophet*, and the Kings of the Earth which She hath reigned upon; and kills with the Sword, and ſlaies with Sword, which is the Words of his Mouth, which ends the *Jews Prieſts*, *Tithes*, *Types*, *Sacrifices*, *Figures*, *Shaddows*, and *Deſtroy mens Traditions*.

What was the Government of the Church in the primitive times, and what it was they bore a Teſtimonie againſt, and who was to be approved in their Miniſtrie, and who was to be diſapproved, and for what fruits, and who was to be followed, and who was not to be followed, ſuch were not to be followed, but cried againſt ſuch Prieſts *as bear Rule by their means*, Jer. 5. And ſuch Shepherds *as ſeek for their Gain from their Quarter*, Iſa. 56. And ſuch Prieſts and Prophets *as taught for Mony and Hire*, Mic. 3. And ſuch Shepherds *as ſought for the Fleece*, Ezek. 34. And ſuch as taught *for Handfulls of Barley and Peices of Bread*, Ezek. 13. Such Practices as theſe, by the Prophets were born witneſs againſt by them which held up tithes in the time of the Law.

The

The Priests maintenance among the Jews was *Tithes*, which served *both them*, the *Widdows*, *Strangers*, and *Fatherlesse*: And the Christians they denied the Jews Priesthood, and the Tithes, which followed Christ, that was his *Disciples* and *Apostles*, that Christ sent forth into the World which *preached* Christ come in the flesh, which the Jews did not; that redeemed men out of the Earth, and ends the first *Priesthood*, and *Tithes*; & sends his Disciples forth without *Bag*, or *Scrip*, or *Purse*, or *Silver in it*; when he sent them forth, among the Wolves, he made *no provision* for them, though he bid them *beware of Councils*; though he said, *They should be scourged in Synagogues, and brought before Governours and Kings for his sake.*

But he did not bid them study a Sermon before they went, but bid them *take no thought what to speak*, for it was the Spirit of the Father spoke *in them*; and bid them *be harmlesse as Doves, and as wise as Serpents*: and these went forth, and made Plantations among Wolves, which were *the Sheep*, without *Bagg* or *Purse*, or *Scrip*, they were not to *provide*, nor *reason* what would become of their *Wives* and *Children*; And into *What City or Town they entered in, they were to inquire who was worthy*, and *there to abide untill they went thence*; and when they came into the house they *saluted it*, and if they were *worthy*, their *Peace would rest upon it*, else it would return to them; and them that would not receive them, and submit to their doctrine and receive it, they were not to go to complain to the *Magistrates*, and cast them into *Prison*, and solicite them so to do, but *shake off the dust of their feet*, which would be a witnesse against them in the day of Judgment.

And this was the *beginning* of the *Planting* of the Church in the *Primitive Times*, without taking thought *what they should speak*, but as the Spirit of the Father did plant and beget in Christ to God, which *did speak in them*.

And these Planters were not to *provide Silver, Gold*, nor *Brass in their Purses*, nor to get *Scrips, Coats, Shoes, Staves*, a pack of them up and down with them, *for the Workman was worthy of his Meat*: Christ did not send them to the *first Covenant* and *Priesthood*, and bid them take tithes, and tell them that there was a meat provided by the Law of God for *Levi*, and that they were of *Levi's* Tribe; neither did he bid them enquire what maintenance belonged to the Ministry, as the *Apostate Priests* do now, or

what maintenance the *Magistrates* would give to the Ministry, into what Town or City they came, for this they were not to enquire, that were sent out by Christ, that were the true Planters of the true Church in the primitive times: And he told them *They should be persecuted from City to City, and when they were persecuted in one City, he bid them fly to another, for the Servant was not greater than his Master, nor the Disciple than his Lord,* for the Son of Man was come *to put a Sword in the earth*: And thus he shewed them what their Preaching and Gospell would do, destroy the peace of the wicked.

And as for *Reproaches*, if they called the *Master* of the house *Beelzebub*, what would they do to the *Servants*? and he let them see what a *Variance* and *Difference* their Doctrine would make between *Husband* and *Wife*, *Children* and *Parents*, and yet he encourageth his Disciples the Planters, that the Haires of their Heads were numbred; and they were not to fear him that killeth the body, but was not able to kill the Soul, *Mat.* 10. 8. to the end. *Luke* 12. 5. to the 11. *Mar.* 13. 9. to the 13.

And when they were *convinced*, and the Plants *stirring*, and believed in the *Apostles Doctrine*, and *Christ Jesus*; there was no lack amongst them; *For as many as were* POSSESSOURS *of Land or Houses sold them, and laid them down at the Apostles Feet, and every man had according to his Need, and Distribution was made to every man according to his Necessity*; and this was among the Church in the primitive times, among them that denied the first Priesthood and Tithes; as *Acts* 4. you may see the beginning of the Order of the true Church, and the true Ministry of Christ Jesus, among whom there was great grace, *ver.* 33, 34, 35. And here you may see they had all things common of the Earth; and many of these Jews who had paid Tithes before, but now here they came to be redeemed out of the earth, and they that came to the Gospel might come out of the *Nimbes*. And they offered up all.

And the Apostles in *Acts* 6. bid the Brethren *Look out seven men, honest, full of the Holy Ghost*, for to look to the daily Administration, that *the Widdows* were not neglected, but this was not *with Tithes*, but a *Free-Offering*, and a *Free-Distribution*, and the Apostles went on in the Ministry of the Word, and others were them that were to serve the Tables, and see there was no want

but

but wholesome order kept among them; and one of the seven was Stephen, as you may read Acts 6. chapter throughout.

And the Apostle, which kept himself *Void of offence towards God and towards Man*, when he was accused in his Triall, Acts 24. He said, *He came to bring Alms and Offerings to his one Nation*, which was not Tithes: So you may see these were *Free Things*, that people gave *freely*, and offered up *freely*, without any *Compulsion*, or *Constraint*, by an outward Law and Force.

And the Apostles which were the Ministers of the Gospell, and the Planters, which told the *Corinthians* which were Elected Church, to whom he declared of the Counsell of God; *That after his departure from among them, grievous Wolves would enter, that would not spare the Flock*; and told them, *He had coveted no Mans Silver, nor Gold, nor Apparell*; they knew themselves *his Hands had Ministred to his Necessities*: and he was *An Example among them*, shewing them how they ought *To labour, and in supporting of them that were weak*; and bid them remember the words of our Lord Jesus, *That it was a more blessed thing to give than to receive.*

Now, here was the Example that was to be followed, and the practice in the primitive times, and they were Witnesses for the Apostle, *That he did not covet any mans Silver, or Gold, or Apparel*, and they were his witnesses; though he had been three years among them, *His hands had Ministred to his Necessities and others, to their subsistance*: now you may see this was a great while.

Now if all the Teachers, since the Apostles dayes, that pretend the Gospel, could take all the Parishoners, them that did hear them, & them that did not hear them to witness, & that they were their witnesses, *That they coveted no Mans Silver, nor Gold, nor Apparrel*, (though he had warned them Night and Day with teares) then had there been a Royall Spirit shewed forth, that would not have cast people in prison, whether they lent them or not, if they will not give them *Maintenance, Gold, or Silver*, by them that were Ministers of the Gospell; but it sheweth their covetousness, Acts 20. 30. to the 35.

And the Apostle saith, *Remember our Travell (Brethren) Night and Day, because we would not be chargeable to any of you, though we preach to you the Gospell of God, and ye are witnesses, and God also, how innocently and unblameably we behaved our selves among you,*

and

*and God is our witness, and so be ye followers of us, as we are followers of Christ.*

Here you may see again to the *Thessalonians*, that the Apostle could call *Them* and *God to witnesse*, that *He was neither burdensome nor chargeable, nor did not make a trade of preaching, not for covetousnesse, nor would not have them follow him no further than he followed Christ*: Here was his gentle Exhortation, and here was his order among the Church in the primitive times; which, both Order, and Practice, and Example, hath been lost the night of Apostacy since the Apostles dayes, 1 *Thess*: 2: 4: to the 14:

But the Deceiver, and Son of Perdition, the Man of Sin hath come up, and them that receive not the truth in the Love of it, have been him whom the Apostle spoke of, but now is revealed in this Night of Apostacy, according to the Apostles Revelation and Prophecy, *Which hath been filled with all Covetousnes and Unrighteousnes*, 2 Thess: 2. 7: to the 11:

And the Apostle saith to the Romans, a planted Church, *He went up to* Jerusalem *to Minister to the Saints*; *for it pleased them of* Macedonia *and* Achaia, *to make a certain contribution to the poor Saints that were at* Jerusalem; *for if the Gentiles have been made Partakers of their Spirituall things, their duty is also to Minister to them of their Carnal things*: Now the Apostle did not say these things were *for himself*, but for the *poor Saints*, these carnal things; for he should come unto them in the fulnes of the Gospell of Christ, when he had performed this, and sealed to them this fruit.

And so you may see, this *Contribution* for the *poor Saints* was not *Tithes*; for the Tithes served for the *Poor*, and *Fatherless*, and *Stranger*, and *Levi*, in the time of the Law; but a *Free-Ministry*, and a *Free-Contribution*, and a *Free Ministring* (*spiritual things*, having received *freely*, gave *freely*, and these spirituall things being received, brought them *freely to Minister* their *Carnall things* from the Law of Love, and there was no wanting in the body, and then there was no poor, being a free Plantation, *Rom*: 15: 25, 26, 27, 28.

And the Apostles saying to the *Corinthians*, of such as were got into a Liberty and Freedom, saith he, *Am not I free? have not I Power to eat and Drink? have not I power to forbear working? who*

goes

goes a Warfare on his own charge? Who plants a Vineyard and eats not the fruit of it? And who feeds a Flock and eats not the milk of the Flock? Thou shalt not muzell the mouth of the Ox that treadeth out the Corn and he that ploughs, he ploughs in hope, and he that threshes, threshes in hope, that he may be made partaker of his hope, and they which minister about holy things, and they that wait at the Altar, partake of the Altar: say I these things, or saith the Law even so? and hath not the Law commanded those things, and hath not the Lord ordained that those that preach the Gospell, should live on the Gospell? And mind what Christ said the Gospel-maintenance was, when he sent them forth, Mat. 10. Mar. 13. Luke 12. Mat. 6. Luke 9.

And the Apostle saith, *They that sow to you spirituall things, it is the least thing to reap your carnall things, and if others be partakers of this power over you, are not we? Nevertheless, we have not used his power, but suffered all things, least we should hinder the Gospell of Christ; and I have not used any of these things, neither do I thus write, that these things should be done to me; for though I preach the Gospel, yet have I nothing to glory but in my necessities; yet wo unto me, if I do not preach the Gospel; and if I do it willingly and freely, What is my Reward, but to keep the Gospel without charge, that I may not abuse my power in the Gospel?*

And here was the Order and Practice in the Primitive Times among the Apostles in the true Churches.

Now you may see, since the Apostles dayes, in the Primitive Times, how many have lost *this Reward*, to keep the Gospell without charge; for that was their Reward, though they had nothing; yet he had rather die, than make their glorying void; which their glorying hath been made void since their dayes; among such as have not planted, as they did, but have brought the world into a Wilderness; for their glorying stood in that which kept the Gospell without charge, and that it might be a Free-Gospel; and therein none could say their Ministry was chargeable: And *they run* and obtained the *Crown*, but they that have *run in covetousnesse* have obtained *Death*, 1 Cor. 9. 1. to the 20.

*Now concerning collections for the Saints, I have given order to the Church of Galatia, even as I did to you, upon the first day of the Week, let every man lay up in store as God hath prospered him, that there may*

be

*be no gathering when I come, and with whom you shall approve, I will send your liberality to* Jerusalem, (that which they gave,) *let all your things be done in charity.*

And the Apostle tells them, *How the house of* STEPHANUS *administred to the Saints, and now others supplyed with Love the Necessities*; And here you may see the *order* and *practice* of the true Church in the Primitive Times, which Christ is the Head of; No *Tithes*, but *Charitable Collections*; nor no forcible Gatherings not by the *Ministry*; and the Apostle did not speak these things of a Gathering for himself, but for the poor Saints, for he clears himself, 1 Cor. 9. and chap. 16. to the end, *If any man love not the Lord Jesus Christ, let him be a Heathen*; No persecuting, no killing with the Jews weapons.

And the Apostle speaks in the 2 Cor. 9. 6. to the end, *Every man was to give according to the purpose of his heart, not grudgingly, or of necessity, for God loves a cheerful Giver, which increaseth the fruits of their Righteousnesse; for the Administration of this Service, supplied the want of the Saints, which was abundantly to the Glory of God, through the thanksgiving of many; Thanks be to God for the unspeakable Gift he hath dispersed abroad to the poor, his Righteousnesse remaines for ever; he that ministreth seed to the Sower, both ministreth bread for food, and multiplyeth your seed sown, and increaseth the fruits of your Righteousnesse: Be ye enriched with every good thing to all bountifulness, which calleth through your thanksgiving to God, for the Administration of the service supplieth the weak Saints*. And this the Apostle did not speak for himself: And here you may see it was *bountifulnesse*, and here you may see it was not *Assesments*, or *Augmentations* that maintained the Ministry, and the poor Saints, but *Charity* in *bountifulnesse* which brought them to offer.

And here again in this Chapter you may see the Order of the Apostles and Saints in the Primitive Church, which was the first where the foundation was laid.

And the Apostle saith, *He had preached the Gospell freely to the Corinthians*, and that he had taken *Something of others to do them service, and when he was present with them, and wanted, he was not chargeable to them, for the brethren of Macedonia supplyed him*, so that he was not burdensome to them for nothing: Now this which he took of *Macedonia*, it was not a *forced maintennance* of Tithes, it was

was that of *Love* and *Charity*, and not *Compulsion* but *Bounty*; for he had taken of them which might have been free, had the *Corinthians* in love considered his condition, 2 *Cor.* 11. 7. to the 10. For the Apostle saw such were getting up to take of them, which kept him separated, to keep that down whereby he might be an example.

And you may see the Order and Practice of the Disciples and true Church in the Primitive Times, *Acts* 11. 29. The Disciples and every man according to his ability sent relief unto the Brethren which dwelt in *Judah*, who sent it by the Elders, by the hands of *Barnabas* and *Saul*; now this was a *free thing* in the *love*, and not by *compulsion*, and this is the way that is acceptable to God.

And the Apostle speaks to the planted Church of the *Ephesians* of their care of him, which *communicated* with his afflictions, but he did not speak in relation of want, *For he had learned to be content in what State so ever he was in, and how to want, and how* that they had communicated with him in giving and receiving: now (mark) here was a communicating (not of force) which was the fruits of life, which pleased God; and the Apostle bid the planted Church of the Collossians, *Be fruitfull in every good work, and put on Charity, for it was the Bond of Peace.*

And the Apostle saith, *We eat no mans bread for nought, but wrought night and day that we might not be chargeable to you, not that we have not power, but that we might be an example to you to follow us: Now such as walk disorderly are the* BUSY-BODIES, *working not at all, we command them to work, and eat their own bread.* Here was the Order and Care of the Apostles, if they would not, to have no company with them, not set them to be teachers, to run up and down, *Busy-Bodies* from house to house, are them that are *covetous* and make a trade of talking, like the Pharisees and Lawyers; these are them that are disapproved by the Church in the Primitive Times, 2 *Thess.* 3. 7. to the 15. *For you ought to follow us*, (saith the Apostle) *who behaved not our selves disorderly among you.*

And the Apostle said to the planted Church of the Romans in the Primitive Times, *I beseech you mark such as cause Offence and Divisions, for they serve not the Lord Jesus, but their own bellies, and*

*by their Good Words, and Fair Speeches, deceive the hearts of the simple*: mark, here was the Teachers that served not Christ, *but their own bellies*, these caused *Divisions*, and *Offences*, that went contrary to the Doctrine of Christ (as you may read in *Mat.* 10.) such were to be *marked* and *avoided*, though they had never so fair Speeches and good Words, yet it was for the Belly they spoke them, and not for Christs service; and take away that which is for the Belly, and they will soon have done preaching; and these were them the Apostle disapproved, and charged the Church to avoid, for these were out of their Plantation, which served not the Lord Jesus, and are to be rebuked now, of which the Nation swarmes, and if they cannot get maintenance, they will solicite *Principalities* and *Powers*, and go *to Law*, and go *to Law with people*, and compell them to pay tithes, which is *an Offence* among people, and is not *in Love*, *Rom.* 16. 18. So these are rebukable.

*Peter*, an Elder and Partaker of the Glory, exhorts them that were Elders, and grown to feed the flock which was among them, of which the Holy Ghost had made them Over-Seers, *not by constraint*: mark, *but willingly*; and *not for filthy lucre, but of a ready mind*; *not as Lords over Gods Heritage, but as Examples to the Flock*: But those that Rule by constraint, and for filthy lucre, they are them that would be Lords over the Heritage of God, and go astray from the primitive times, and the Apostles, from their Order, Rule and Planting, *Into the way of* Balaam, *who loved the wages of unrighteousness, & are like unto the Waves, & Wells without water, and Clouds carryed about of a Tempest, for whom is reserved the mist of darkness, that speaks the great swelling words*: and these are them that are the Servants of Corruptions, and promise themselves Liberty, and them that are not satisfied, which forsake the right way that the Apostles and Church in the primitive times was in, which are *false Prophets*, and *false Teachers*, *who through covetousness with fained words made Merchandise of Souls*.

These have brought up the Heresies since the Apostles dayes, who are full of great *swelling words*, who walk after the Lusts of their flesh, and become like *Sodom*, though they professe Christs Name, and preach his words, and the Prophets and Apostles, yet they crucifie him afresh, and live not his life, but put him to an open shame, 1 *Pet.* 5. 2. to the 6. 2 *Pet.* 2. 1. to the 20.

And

And these are them that have brought people into bondage, and not into liberty, which is in the power of God, which the Church in the primitives times was in, who were to submit to one another, and to be clothed with humility, that they might receive a Crown of Glory, from the chief Shepherd, which fades not away.

And the Apostle writes to the Hebrews, whom God had spoken to, by his Son, the Heir of all things, upholding all things by his Word and Power, and bid them *Let their Conversation be without covetousness, for the Lord will never leave them, nor forsake them*, who would be their *Helper; but to do Good and Communicate, do not forget, for such sacrifices the Lord would accept*: (mark) here they were to communicate (not by force or compulsion) which pleased God, and they were to do that which they did, *With Joy, and not with grieve, and obey them that ruled over them, and submit themselves, for they watched for their soules as them that were to give an account*, Heb. 13. 5. to the 21.

Now the covetuous that taught for filthy lucre, and the hireling that would fly because he is a hireling, those the Apostle disapproves for having rule in the primitive times, but bid them they should not *be subject* to them, but *avoid them*, *Rom.* 16. 17. *Jo.* 10. The Apostle saith in the primitive times, *Make you perfect in every good work, according to the will of God, that you may be well-pleasing unto him.*

And the Apostle, the planter of the Gospell, writes to the planted Church of *Galatia*, *Let him that is taught in the word, communicate to him that teacheth in all good things*; and Sowers to the Flesh, shall of the Flesh Reap Corruption; but Sowers to the Spirit, shall of the Spirit Reap Life Eternall: do good as you have Opportunity to all men, especially the houshold of Faith. Now (mark,) *What man Sowes, that he shall Reap*; and here was both the Seeds-Man, and they that are taught in the word are to communicate; this is not *by force*, but *free* in the love; and they must be they that are taught in the word, which was in the beginning, not in the Letter; and the word in the beginning brings to communicate, and brings out of the fall, and out of the earth, to communicate to him that teacheth in the word: and this was not Tithes.

And (mark) they must be such *that teach the word*, that he exhorts to communicate to, *in all things that be good*, being taught in the word, that gives all things their being and increase, and being taught in the Word and Power that brings people to communicate, this word which brings to the beginning, which will not let see him want that teacheth it; but he doth not say, that he that teacheth in the word should have a set wage or tithe, or make a trade of his teaching the word for filthy lucre, for that the Apostle disallowes, and bids his Plants *avoid*; but them that were taught in the word, there to communicate, it was that, that brought them, and that was their *bounty* of *Love* and *Charity*, and not by *constraint* or *compulsion*; and that was the order in the primitive times, *Gal.* 6. 6, 8.

And the Apostle said to *Timothy*, he saw many would be Doctors of the Law, which did not know *what to speak*, nor *understood what they affirmed*; and *these went into Fables*, and *endless Genealogies*, and *Questions*, and *became void of Faith*: but the Apostle told *Timothy*, *The Law was good in its place, it was made for Sinners and Transgressors, but not for the Righteous and Obedient*; and he bid Timothy *to keep to the Faith*, 1 Tim. 1. 3. to the 9.

And as concerning the making of Bishops, and Triall of them and their fruits, and who were approved, and who were disapproved, the Apostle, who was the planter, told *Timothy*, and wrote to him in the primitive times, *He that desires the Office of a Bishop desires a good wood work, but he must be proved first, whether he be fit for this work*: (mark) he must be unreproveable: (mark) *He must be the Husband of one Wife, watching, sober, of a honest behaviour, apt to teach*; (mark) *Not given to Wine*; (mark) *No Striker*; (mark) *Not given to filthy Lucre*; (mark) *But gentle, no Fighter, not Covetuous*: (take notice, and mark this,) *He must not be a Novice, lest he be puft up, and fall into the condemnation of the devill*; *he must be well reported of them without, lest he fall into rebuke, and the snare of the Devill*, 1 Tim. 3. 7. Tit. 1. 6. to the 10.

*And a Bishop must not be froward, not soon angry, but he must be harborous, one that loves Good, Wise, Temperate*; these were approvable; but if they are Strikers, given to Wine, filthy Lucre, Fighters, Covetuous, puft up, Novices, of an evill report of them without, not sober, not harborous, not apt to teach, but froward,

froward, soon angry, not able to convince Gainsayers, and exhort with wholesome doctrine, have not patience, such are reprovable, and unprofitable Talkers, and not tollerated by the Planters in the primitive times, and were not to be tollerated by *Timothy* and *Titus* from the Apostles Doctrine, who said, Whose mouths must be stopped, who Subvert whole houses, teaching for filthy lucre, and are called Evill Beasts, and Slow-Bellies; and such are these that come under the sharp Reproof, and Rebuke: And the Apostle said, He had been a Persecutor and an Opposer, but had received Mercy, and was an Elder; therefore the Elders might not be persecutors, 1 *Tim.* 1. 13.

And the Apostle said, *The Spirit spake expressely, that in the last times, Men should depart from the Faith, and give heed unto seducing Spirits, and Doctrines of Devils, forbidding of Marriages, and eating of meats*; these were not to be Bishops, 1 *Tim.* 1. 13. 2 *Tim.* 3. 1. to the 13. *Paul* tells *Timothy* the *Bishop*, (mind this) *That in the last Times Perillous Times should come, that men should be lovers of themselves, Boasters, Proud, Unholy, Heady, High-Minded, Lovers of Pleasures, more than Lovers of God*; for these *crept into Houses* before the Apostles deceased, *ever learning, but never able to come to the knowledge of the Truth*; alwayes teaching people, never able to come to the knowledge of the Truth, *Laden with sin and divers lusts*. These were the Deceivers which waxt worse and worse, which were compared to *Jannes* and *Jambres*, which had the Form of Godlyneſse, but denied the power thereof; from such they were to turn away, and not make Bishops of them, and Teachers in the Primitive Times, and to turn away from them, but not to persecute them with Carnal Weapons, for their Weapons were Spiritual.

And they were not to tollerate them, for they were Reprobate concerning the Faith, & their folly should be made manifest unto all men, and these have got up since the Apostles days; *But they that live godly in Christ Jesus, must suffer Persecution*; but them that have the Forme of Godlyneſse, but deny the Power, which they that be in the Power of God, must not persecute them, but turn away from them, & suffer all things for the Elects Sake; and the Apostle saw such as would not endure the wholesome Doctrine, going from the Doctrine of the Primitive Times, having itching

ears,

ware, setting up unto themselves heaps of Teachers, acted by their own Lusts; and such come *To embrace the present world, and for the love of Money pierce themselves thorough, with many hurtfull Lusts*, and *Erre from the Faith*, which the Apostle saith to *Timothy*, *O thou Man of God, fly these things*; and this was the order in the primitive times.

But if he was a *Persecutor*, or *Covetuous*, or taught for *Filthy Lucre*, he is to be turned away from, he is disproved by the Church in the *Primitive Times*, and turned away from, for they are they that set up *Tithes*, and *Maintenance*, and compelling worship, since the Apostles dayes, which the charge to *Timothy* and *Titus* was to fly, and keep out of those things aforementioned, and not to approve of such as were *Covetuous*, and *Persecutors*, and heady, and followed Pleasures, and taught for filthy Lucre, and were not harborous; he was not to lay his hands upon such, and bid them preach the Gospell, but turn away from such, for they are they that keep people, alwayes learning, and alwayes teaching, that are alwayes paying, and are in the form of godlyness, but deny the power; and these are they that have been since the Apostles, coming up before their decease.

But the Bishop was to follow *Faith*, *Love*, and *Peace*, calling upon the Name of the Lord with *a Pure Heart*, and to shew themselves approved of God, that they needed not be ashamed, 2 *Tim.* 2. 3, 4. *chap.* and *Tit.* 1. *chap.* throughout.

The Elders must not *be False-Accusers*, must not be *Teachers of Dis-honest Things*, they must not be *Undiscreet*, they must not *be Corrupt*, they must *be Grave*, they must *live Soberly* and *Godly*, they must not *speake Evil of Men*, they must not *be Malicious* and *Envious*, nor they must not serve *divers Lusts* and *Pleasures*, they must not be *Hatefull*, they must love *Enemies*.

Now them that are not *Wise*, that are not *Honest*, that are not *Discreet*, that are not *of Good Behaviour*, are not *Sober*, followers of *Worldly Lusts*, and divers Pleasures, lovers of this present World, are *Malicious*, *Envious*, *Hatefull*, are not tollerated to be Bishops by the Apostles in the primitive times, *Timothy* nor *Titus* was not to tollerate such, but turn away from them, and reprove them.

And likewise such as are evill *Beasts*, *Lyars*, *Slow-Bellies*, and

*Professe*

*Profesſe* they know God, but in their works deny him, that are abominable, and diſobedient to the Doctrine of the Apoſtles; theſe are denyed to be *Biſhops* and *Teachers*, that for *filthy Lucre* make a trade of the form of godlineſs; theſe were to come under the ſharp rebuke, by *Timothy* and *Titus*, and to be turned away from.

And likewiſe them that are *froward*, *ſoon angry*, *ſtubborn*, are no *Elders*, not to be tollerated by *Timothy*, and *Titus*, and them that were *Falſe Accuſers*, *Intemperate*, that ſuppoſes Gain to be godlyneſs, that keep people alwayes learning, and never are able to come to the knowledge of Truth; theſe were not tollerated Elders in the primitive times, but turned away from, and corrected, 2 *Tim.* 3. *Tit.* 1.

And them that did not conſent to the Doctrine of Chriſt, which was the wholeſome words of Godlineſs, was not to be ſet up in the primitive times; and likewiſe for the *Ordering*, *Diſtributing*, and *Communicating* among the *Apoſtles* and *Elders* in the primitive times, and they were not to truſt in uncertain Riches, but in the living God, which gave abundantly to them, all things to enjoy, and that they do good, and be ready to *Diſtribute*, and *Communicate*, in *Love*, *Godlineſs*, *Faith* and *Patience*; and here was their *Order* and *Practice*, and they that covered after Riches fell into *Temptations*, and *Snares*, and noiſome *lusts*, and *Perdition*, and *Diſtruction*; the deſire of mony, is the root of all Evil; for while they have covered after that, they have loſt the Faith: and theſe were not to be made Elders, and Biſhops, but the man of God was to fly theſe things, not to ſet up ſuch to be Elders, and Teachers, and Biſhops; this was that which was the charge of the Apoſtle to *Timothy*, in the ſight of God, he was to keep his charge, in the ſight of God without Spot, and Unrebukeable, until the appearing of Chriſt; but this charge hath been loſt ſince the Apoſtles dayes, 1 *Tim.* 6.

And them that were to be made Elders or Biſhops, were not to ſtrive for Maſtery, nor to entangle themſelves with the cares of this world, but ſuch as could ſuffer all things, and not be aſhamed of the Teſtimony of the Lord that aboliſhed Death, and brought life and Immortallity to light.

And likewiſe the DEACONS that were approved of in the primitive times, by the Apoſtles and True Church, ſuch as were

*Honeſt*,

*Honest, not double-Tongued, not given to Wine, nor filthy Lucre, Sober, not Evil Speakers, the Husband of one Wife, he that can Rule his own children well, and their Wives must be such likewise, not wearing of Gold and costly Apparel, and plating the Hair and Pearls*, 1 Tim. 2. 9.

And likewise Peter, an Elder, exhorted the Elders, that the carriage of the Church in the primitive times *should be decently Adorned, without Broidred Hair or Gold, and with Meek and Quiet Spirits they should be arayed*, 1 Pet. 3. 3, 4. Not them that be in Pearls, and Gold, and costly Apparel, Unmeek, and Unquiet Spirits, and not Honest, Evil Speakers, not Faithful, nor Sober, and do not rule their own Houses well, are disapproved by the Church in the primitive times, and the Elder *Timothy*, and the Apostles.

And likewise those DEACONS that are dishonest, double-Tongued, and given to Wine, and Filthy Lucre, and Blameable, and hold not the mistery of Faith in a pure Conscience, are Rebukeable, Reproveable, and to be Corrected; are disapproved by the Church in the primitive times, and the Apostle, and *Timothy*, which was to purge himself from these things, and keep himself pure.

And *Timothy* was to observe these things, without preferring one before another, and that was *Paul's* charge to him in the sight of God; and such as were not Harbourous and Gentle, were not to be made Elders and Bishops, but were disapproved by the Apostles and Church, in the primitive times; where you may see what they *allowed*, and what they *disallowed*; and the Apostle gave this charge to *Timothy* and *Titus*, and how they ought to behave themselves in the Church of God, the Pillar, and Grounds of Truth; by which he might become a Vessel of Honour, meet and fitted for every good work, meekly instructing the contrary-minded; meek to all men, not Fighting, nor Striking any man, nor coveting any mans Gold, nor Silver, nor Apparel; casting no one in Prison for not giving them maintenance, nor compelling before Magistrates; no hailing before Courts, or Persecuting any about Religion, for that was like the *Jews*, they killed their own Prophets, and the Lord Jesus, that pretended to pluck up the Tares, but pluck up the Wheat; for which things

they

they were disapproved by the primitive Church, 1 Tim. 5. 3. the chapter throughout.

The True Bishops were to Suffer, and not to Persecute any; for if they Persecuted any with Carnal Weapons, they were in the same Nature they were in, and walked as Carnal, and as men, and were not the children of the most High; as saith Christ in *Matthew*: And we do not Read that *Paul* gave an Order to *Timothy* and *Titus*, that they should wear *Surplices*, and *Tippets*, and *Hoods*.

Now as concerning Receiving Widowes, and Receiving them.

First, *Those that do not provide for their own Families, are worse than Infidels, and have denied the Faith*: Therefore, all who be of the Faith, who are true Christians, are of the Family of God and one; and this differs them from Infidells, by which their is provision, and no want in the Faith that works by Love: Infidells will take care of their Families, but who own the Faith, are of the Family of God, and are beyond Infidells. And the Apostle let *Timothy* see who were the Widows that were to be Received, and Refreshed, and took in, and looke to, and how the Church might be Ordered and Governed, and not be charged; and how all things might be kept pure and clean, and how idle busibodies might be stopt, and yet the Fervent ones Cherished, and yet in the Wisdome Governed, that nothing was wanting or lacking among them; this was not with Tithes, as among the Jews, but with Bounty, and Liberality, and free Contribution, and free offering up in the Love and Distributing.

And these were the Elders that had the *double Honour* that were approvable, and these trod out the Corn, and were the Labourers that were worthy of their Reward; who were to Rebuke openly that which was disapproved, that all might fear; and this was the Apostle charge to *Timothy*, not to prefer one before another, and not to lay hands on any one hastily, but first let them be proved, and let then let him Minister; and if disapproved, not to Minister, but to be turned away from, to keep all things clean and unrebukeable, 1 *Tim.* 5. 3. throughout.

And such as were puft up, doting about questions, of which come *Envying*, *Railing*, and *Evil Surmisings*; *Vain Disputings*, men of *Corrupt Minds*, that think *Gain* is *Godliness*, *from such Separate*

[illegible] Therefore they were not to set up such to be Elders in the primitive times, 1 *Tim.* 6. to the end.

And *Jude* in his General Epistle shews, who he disapproves, and who he Owns and Tollerates in the True Church in the primitive times, such as crept up amongst them that were as Tempests and Clouds up and down, that were as Wells, and had no Waters, as Trees, and had not the Fruits but were Waves of the Sea, foaming forth their own shame, going in *Balaams* way, loving the Wages of Unrighteousnels, and going in the *Gainsaying* of *Chore*, and *Cain*, *Killers*, and yet would be *Teachers* and *Preachers*, and these were Spots in their Feasts of Charity, and wandring up and down, wandring Stars, who admired mens persons because of advantages, these were them, that would Solicite them in Power to avenge themselves, but these were Reproved and Rebuked, that went from the Church in the Primitive times, (and gain-said them that contended for the faith) and built up one another, and prayed in the *Holy Ghost*. Nevertheless *Jude* doth not bid persecute them, though they went in *Balaams*, *Cains*, and *Chores* way, and though they were *Raging Waves*, and *Wandring Stars*, and these were their Fruits, he bid them, of some, have Compassion, and save them with fear, *Jude* throughout.

And *John* writes to the Churches, and tells them their conditions, the Church of *Ephesus*, they were gone from the first Work, which were to come to it again, lest he should remove the *Candlestick from among them*, to bid all come to do their first Works which was in the *primitive times*, their Candlestick will not be set up; and in the Church of *Ephesus* false Apostles were got up, whom they found out to be liars, and not true Apostles, and therefore were disapproved by the Church in the primitive times; and these false Apostles went not in the way of the True Apostles freely; therefore you may consider what is got up since the primitive times, which the false was getting up then, *Rev.* 2. 2. and likewise false Apostles, and Satans Messengers, and the Ministers of Unrighteousnels were getting up among the *Corinthians*, and making a prey upon them, which the Apostles and true Planters in the Primitive times disapproves, (and stops the True Apostles that planted freely, and brought to be a free people)

2 *Cor.*

2 Cor. 11. 13. And these were them that brought the Saints into bondage, and devoured them.

And to the Church of *Smirna*, I know the blasphemy of them that said they were Jews, but were not, but were the Synagogue of Satan, these were rebukeable, that were not to be numbered among the Christians in the primitive times, and so not to be suffered to be Teachers; for Satan is he that casts into prison, who prisoned the Just in themselves, and then they prisoned it in the General; but who are faithful unto death, they shall receive a Crown of Life.

And to the Church of *Pergamus*, which was where Satans throne was, and he had a few things against them, for the Doctrine of *Balaam*, and *Balack*, which laid stumbling-blocks, and caused them to commit *Fornication*; and these were going from the life of the Church in the *primitive times*, which must come back again, and do their first works, or else Christ, who was the Head of the Church, would fight against them with the Sword of his mouth: so with all will he do, that do not do their first works, and come back again, and see what they are gone from, the Church in the primitive times.

And unto the Church of *Thiatira*, I have a few things against thee, that thou sufferest the Woman *Jezebell* to teach, (which calls her selfe a Prophetess) and to deceive my Servants, and make them commit Fornication; therefore now you may see here before the Apostles decease in the Primitive Times, what rebukable things got up, and what not to be tollerated in the Church in the Primitive Times, and what was, and what was beginning to teach, *Rev.* 2. chapter throughout.

And to the Angel of the Church of *Philadelphia*, Behold, *I will make them, who are the Synagogues of Satan, who call themselves Jews, but are not, but do lye*; and they shall come and Worship before thy feet.

And the Church of *Sardis*, *that got a Name to live, but was dead*, though they had a Name, and this was rebuked in the primitive times before utter Apostacy. So all them in the whole world of Christendom, that have the Names of Christians, but have not the Life of Christ, and the Power, are dead though they have a Name, and be out of the Watch, they be out of the

Life and Power; therefore you may see they were dying then, but yet kept the Name; and you may see how many have got the Name, but how few the Life, since the dayes of the Apostles, but now is the recovering into the Life; and look how all Christendome is dead, and have the Name, but out of the Life, and not in that.

And to the Angel of the Church of *Laodicea*, *Thou art neither hot nor cold, but Luke-warm, who saidst, I Thou art rich, but art Poor, Naked and Blind*, who was to *Repent*, and *Amend*, and be zealous, and to be Chastened and Rebuked; for that was getting up which led them from the Church in the primitive times, and first Foundation of the Sword, which he fought with them withall, was the Sword of his mouth, the Word of God.

Christ said, *False Prophets should come*, Mat. 7. chap. 24. *John* said *they were come*, 1 *John* 2. 18. And said it was the last times then; and he told the Church they had an anointing within them, which should abide in them, which was able to teach them, for many false Prophets, and Antichrists were gone out into the world from them, and these inwardly ravened from the Church in the primitive times, and from the Power and Spirit, they were in, 1 *John* 4. And these went from the Church in the primitive times into the world; and in the Revelations the world went after them, and so the waters came to be made bitter, the Stars were darkened, they could not shine, and the woe came upon the Inhabitants of the Earth, *Rev.* 8. and in *chap.* 9. The Stars began to fall from Heaven to the Earth, and men began to seek after Death, but could not find it, and the bottomless pit began to be opened, and the Locusts went forth, and they had tails like Scorpions, and the King over them, was the King of the bottomlesse pit.

*Rev.* 10. *John* began to prophecy again; and chap. 11. *They killed the Witnesses, and their Bodies came to ly in* Sodom *and* Egypt, *and then they made merry over them.* And chap. 12. *The Dragon, after the Witnesses were killed, drew a third part of the Stars from Heaven, and cast them to the Earth with his tail.* Here came up the great Persecution, *And he stood before the woman, who was bringing forth the Man-child, to devour her, and the Man-child was caught up to God, and the Woman, the true Church, fled into the Wil-*

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darkness; and Dragon, the old Serpent cast forth a Flood after the Woman, to have drowned her, but the earth helped the woman, and opened her mouth, and swallowed up the Flood, and then the Dragon made war with the Remnant of the womans seed.

And chap. 13. *The Dragon gave his power to the Beast, which rose out of the Sea, whose feet were like a Bears, and his mouth like a Lyon, and the Dragon gave the Beast great Power and Authority, and then they worshipped the Beast, and worshipped the Dragon, all that dwelt upon the Earth, but they who had their Names written in the Lambs Book of Life, before the foundation of the World was, and they made war with the Saints, and overcame them, the Beast who had the Dragons power, and when he had overcome the Saints, Power was given him over all Tongues and Nations*: then was the Order of the True Church lost in the primitive times, when the beast was worshipped, and the Dragon worshipped, and Witnesses slain, and the Woman gone into the Wilderness, and the Man-child caught up to God, then came up all the compelling worship, and Maintenance and Ministry; then came up the False Church, and Whore, a top of the Beast; then went forth the unclean Spirits and False Prophets, out of the mouth of the Dragon and the Beast, *Rev.* 16.

Then all Nations came to drink the Whores Cup of Fornication, *Rev.* 17. And she drunk the blood of the Martyrs, and Prophets, and Saints; because they would not drink it, Then came all the False Maintenance and Ministry to be set up, which have degenerated from the Apostles Church in the Primitive times, by Sword and Carnall Weapons in the Apostacy, and maintaining the Ministry by Tithes, which is gone from the Apostles; and brings the Jews Scriptures; yet not using the tithes as the Jews did, for the Widdows, Strangers, and Fatherless; and so have lost both order among the Jews, and among the Christians in the primitive times. Take notice and mark this.

And so all Nations have been drunk with the Wine of the Wrath of the Whores Fornication, and the Kings of the Earth have committed Fornication with her; these things have gotten up since the Apostles, seenby Christ and the Apostles comming up before their decease.

But since the Apostles dayes, both the Order and Practice of

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the true Glory hath been loſt; for ſhe hath been in the Wilderneſs, and the falſe Church hath ruled upon the beaſt, and the Dragons power, which hath killed the Saints, Martyrs, Prophets, and Witneſſes, but they ſhall riſe again, and the Reapers ſhall go forth, and the Everlaſting Goſpel ſhall be preached again to all Nations, Kindreds, and Tongues.

And now is the Call from the worſhip of the Beaſt and the Dragon, and from the falſe Church, to worſhip God, and give Glory to him; for they had given their Glory and Honour to the beaſt which they worſhipped in this night of Apoſtacy, ſince the true Church fled into the Wilderneſs, and the Man-child caught up to God.

But let us be Glad and Rejoyce, for the Marriage of the Lamb is come, and the Bride is making her ſelf ready, and the Man-child ſhall be brought forth to Rule all Nations with a Rod of Iron, out of whoſe mouth goeth out a ſharp two-edged Sword, who ſhould ſmite the Heathen, and Rule them with a Rod of Iron, and tread the Wine-Preſſe of the feirce Wrath of the Almighty, and the beaſt ſhall be taken, and falſe Prophet, the Old Dragon, and caſt into the Lake of Fire, and the Judgement of the great Whore ſhall come; and *Babylon* ſhall fall, and all the worſhip of the beaſt, and falſe Church, and all the Government of the falſe Church and Whore,; and the Bride, and the Lamb, ſhall Rule, and the Saints ſhall have the Victory, and they ſhall recover the State of the Church, as it was in the primitive times, and know the City built upon the true Foundation; and who comes hither, they ſhall know the Firſt and the Laſt before the Jews were, the State of the Church in the primitive times, the State of the Apoſtacy ſince the primitive times, and ſhall worſhip God, and judge that which they worſhipped, which got up ſince the Apoſtles dayes, the firſt and the laſt, fathoms this; and who be in him, ſees the Government of the Whore, the falſe Church, in the Apoſtacy, from the true Apoſtles in the primitive times, compeling worſhips, compelling maintenance, Ruling by carnall weapons, and forc't maintenance to a Miniſtry.

And ſees how things were in the days of the primitive times, how things were to be done in Love, free Contributions & Offerings, and Collections, and nothing by force or compulſion; neither

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Worship, nor Ministry, nor Maintenance, nor relieving them that were in want, but all are to be done without constraint in the Love, Bounty, and Charitableness, through the feeling of the necessity, whereby no want was, nor no lacking.

And likewise the Government of the congregation of the Jews, who had tithes, which served for the Fatherless, Widdows, and *Levi*, which order and Government Christ ends, who hath all Power, and set up another, as was witnessed by the Apostles.

And them that have degenerated from the Apostle, and the Church in the primitive times, have set up another Government to the Apostles contrary.

Therefore who are come into the First and Last, they see five things.

The State of the Church in the primitive times.

The State of the Jewes before the primitive times, their Church and Government.

The State of things in the Apostacy, since the Apostles dayes, of the false Churches Government.

The State now that the Bride is making her self ready for her Husband, who is to Rule all Nations with a Rod of Iron.

And the State of things in the beginning, before the Jewes and the Apostacy, which the First and the Last is recovering into, the Wisdome of God; and who comes into this, comes into the Lambs Throne.

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THE END.

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